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at it. He could doubtless have made his criticism even more effective if he had developed the idea that law can do little to give a nation a pure and stable family life. Earl Russell is concerned, however, chiefly with the happiness and liberty of the individuals rather than with the conservation of a great social institution. Consequently, the law which he proposes would make divorce very free, not only by mutual consent of the parties, but even without mutual consent after separation or desertion lasting for three years. It is perhaps fortunate that the Royal Commission on Divorce, to whom this book is more or less addressed, has not accepted the very lax proposals of Earl Russell, but instead has recommended a divorce law which would be a model, compared with some of the lax laws of our American states, admitting as the grounds for divorce, adultery, desertion for three years, incurable insanity after five years' confinement, and habitual drunkenness found to be incurable after three years. This law would place the sexes on an equality and prohibit the publication of divorce proceedings in the public press. If it is enacted by Parliament, it will certainly remedy most of the injustice which Earl Russell complains of in the present law.

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Heredity and Society. By WILLIAM DAMPIER WHETHAM and CATHERINE DURNING WHETHAM. London: Longmans, Green & Co., 1912. Pp. viii+190.

This volume consists of a series of essays by the well-known physicist of Trinity College and his wife—essays which no reader of their *The Family and the Nation* will fail to get at once and read through. For Mr. and Mrs. Whetham have already established for themselves an enviable reputation for clear thinking and delightful reading which the present volume will do much to increase.

A few sentences from the preface indicate the point of view from which the book has been written.

Both this book and its predecessor are written avowedly to draw attention to the problem of heredity, a conception which has hardly yet penetrated consciously into modern sociology, where the subject of environment has held hitherto almost limitless sway. We find it necessary continually to point out that improved conditions of life will not by themselves alone secure certain and corresponding improvement in the inborn qualities of the race. Selection also is needed. We have deliberately concentrated our attention chiefly on one side of a very complex and involved problem. But it is not necessary in actual

life to disregard the effects of a better environment in order to realize the importance of the workings of heredity; and to point out that the present trend of modern civilization produces certain dangers, is not to discourage further attempts to improve the surroundings of mankind, whatever may be felt on the subject by impulsive philanthropists or unresting politicians.

At the outset, attention is directed to human variation and the method of inheritance of discontinuous qualities is illustrated by eye-color. But the authors seem not fully to be cognizant of the new ideas that "man" is not a single kind but consists of a number of elementary species or biotypes, which we fail to recognize because extensive hybridization has so largely confused them, but which are more nearly realized in long-settled countries. Thus Scandinavia shows a nearly pure blue-eyed biotype; southern Italy a brown-eyed biotype; among the Nigritians we find a woolly-haired biotype; among the Negrilloes a dwarf biotype, and so on. There are biotypes in America with mechanical ability, others with artistic, or musical or literary, or mathematical or military ability. This recognition of biotypes simplifies the whole subject of heredity. The authors have at hand the facts on which the theory of the biotype is based. They show the existence of blood lines with special ability and they recognize that the cases of sporadic ability are to be explained on the ground of the kind of matings their parents made and the unfortunate marriages that they have themselves made. An eminent man may arise from a fortunate combination of mediocre traits and through a dissociation again of these traits mediocrity will return in the family. One of America's greatest inventors has a son whose mind is quite as "suggestible" as that of his great father but he will probably never attain eminence because of a lack of persistence and self-control in a social way.

In the chapter on natural selection the authors illustrate the danger of increasing the proportion of persons who belong to weak strains by improved methods of rearing them to the reproductive period. In the chapter on "The Biological Influence of Religion" the physical vigor and intellectual keenness of the Jew are ascribed to the extensive elimination that the race has suffered from its enemies. In the Christian religion the great advantage that the Roman Catholic sect enjoys by virtue of its insistence on a high birth-rate over the Protestant sects which do not lay stress on this ideal is indicated. The birth-rate is discussed and, properly enough, the point is made that it is quality rather than quantity merely that counts. The rôle that growing luxury with its distaste for parentage has played in the decline of fecundity is considered. The

relation of the woman question, education, and politics to eugenics are in turn passed in review. In general, one finds the authors' position logical because biological.

There are a few defects in the book. One could wish that there were more bibliographical citations; one may doubt if the intermingling of races *per se* involves danger; one may regret that the laws of heredity are not more fully set forth, but after all one finishes the book with a feeling that the authors have made a forceful presentation of the importance of heredity for society.

CHARLES B. DAVENPORT

COLD SPRING HARBOR, N.Y.

Socialism and Individualism. Fabian Socialist Series, No. 3.

Reprinted from Fabian Tracts, revised. By SIDNEY WEBB and OTHERS. New York: John Lane Co., 1911. Pp. 102.

This small volume is a collection of four short essays issued by the Fabian Society of England as propagandist material. The titles and authors are: "The Difficulties of Individualism," by Sidney Webb; "The Impossibilities of Anarchism," by Bernard Shaw; "The Moral Aspects of Socialism," by Sidney Ball; "Public Service versus Private Expenditure," by Sir Oliver Lodge.

In "The Difficulties of Individualism" Sidney Webb makes use of the usual socialist arguments in favor of collective ownership of capital. Socialism is defined as "not a faith in an artificial utopia but a rapidly spreading conviction . . . that social health and consequently human happiness is something apart from and above the separate interests of individuals."

"The main difficulties of the existing social order are those immediately connected with the administration of industry and the distribution of wealth." Specifically these difficulties are: inequality of income, with consequent degradation of character and loss of real freedom by the wage-earning class. The approach to socialism is to be by opportunist methods. The economic argument of the essay rests on the theory that wages are determined by the worker upon marginal land and with marginal capital; and that consequently all advantage of land above the marginal, and of capital employed at better than marginal conditions, goes to the capitalist owner under the present order. Economists will not all agree with this theory of wages.

"The Impossibilities of Anarchism" is reprinted from a paper read in 1891 before the Fabian Society and since circulated as a socialist